

This coming week @ St Philip's

Tue (19/6 & 3/7)	1.30pm	Sir Leslie Morshead Manor
Tue – Fri	8am	Morning Prayer
	5.30pm	Evening Prayer
Thursday	10am	Eucharist and Morning Tea
Friday	10am – 1pm	Pandora's Pre-loved Fashions
Saturday	10am – 1pm	Pandora's Pre-loved Fashions
	10.30am	Eucharist @ Kankinya

Prayer Points

Confirmees: Beth Adams; Jack Adams; Kenzo Boyle; Dominic Lloyd; Joseph Lloyd; Sam Mahony; Jarrah Palethorpe; Noah Palethorpe; Ava Rath.

For those in need: Erica Mathieson; Howard Quinlan; Pat Forbes; Colin Forbes; Fred Langman; Roger Sharp; Ken Smith; Cath Holt; Grace Barnes; Roberta; Margaret Woodbridge; Barbara Dowley.

Those we remember: Rosemary Haseler (11/6/97); Trish Young (13/6/01); Mira Barratt (18/6/09).

Next Sunday – Fifth Sunday After Pentecost

Readings: Job 38.1-11; Psalm 107.1-3, 23-32; 2 Corinthians 6.1-13;
Mark 4.35-41

Flowers: The Flower Team

8am: Presiding & Preaching: Rev'd Jeannette McHugh
Sidesperson: Tim Woodburn
Liturgical Assistant: Elizabeth Allinson
Readers: Shane Woodburn

10am: Presiding & Preaching: Rev'd Jeannette McHugh
Welcomer: Helen Palethorpe
Sidespeople: Louise & Matt McKay
Music: Colin Forbes
Liturgical Assistant: Sarah Gowty
Readers: Jarrah Palethorpe (1st)
Helen Palethorpe (2nd)
Chalice Servers: Hardy Palethorpe & James Kim
Morning tea: Denise Manley & Ann Munro

Pewsheets deadline: Thursday 12noon. Please forward notices and prayer points to pewsheets@stphilipsoconnor.org.au or 0414 309 469

EFTPOS available in the foyer to assist with your giving.



St Philip's Come & See

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@stphilipsoconnor

Sunday 17 June 2018

Fourth Sunday After Pentecost

10am Music

Hymns: 102, 619, 123 & 569

Sentence

In Christ, God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us.
2 Corinthians 5.19

Prayer of the day

Almighty God, without you we are unable to please you: mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.

Today's Readings

Ezekiel 17.22-24; Ps 92.1-4, 12-15; 2 Corinthians 5.6-10, 14-17;
Mark 4.26-34

Today's Rosters

Flowers: The Flower Team.

8am Presiding: Rev'd Martin Johnson; Preaching: Rev'd Canon Scott Cowdell; Sidesperson: Volunteer; Liturgical Assistant: Elizabeth Allinson; Bible Reader: Volunteer

10am Preaching & Presiding: Rev'd Canon Scott Cowdell; Welcomer: Erika Langmann; Sidespeople: Peter Andersson & Volunteer; Liturgical Assistant: Elizabeth Allinson; Music: Colin Forbes; Bible Readers: Ann Munro (1st), Beck Palethorpe (2nd); Chalices: Denise Manley & James Kim; Morning Tea: Jan Gulliver & Anne Mahony.

Psalm 92.1-4, 12-15

- 1 How good to give thanks to the Lord:
to sing praises to your name, O Most High,
- 2 To declare your love in the morning:
and at night to sing of your faithfulness,
- 3 Upon the lute, upon the lute of ten strings:
and to the melody of the lyre.
- 4 For in all you have done, O Lord, you have made me glad:
I will sing for joy because of the works of your hands.
- 12 The righteous shall flourish like the palm tree:
they shall spread abroad like a cedar in Lebanon;
- 13 For they are planted in the house of the Lord:
and flourish in the courts of our God.
- 14 In old age they shall be full of sap:
they shall be sturdy and laden with branches;
- 15 And they will say that the Lord is just:
the Lord my Rock, in whom is no unrighteousness.

From Canon Scott

On Sacraments and Sacramentality

The sixteenth-century Protestant Reformers reacted against what Paul Tillich called “the medieval bureaucracy of salvation”—the idea that God’s grace was mediated through the Church’s priestly hierarchy via sacramental means. Their alternative emphasis was preaching, with an emphasis on Scripture rightly understood as God’s chief vehicle of grace. Anglican Reform, as set out in the Thirty-Nine Articles of *The Book of Common Prayer*, regarded the sacraments as objectively commending God’s work to us: “Sacraments ordained of Christ be not only badges or tokens of Christian men’s profession, but rather they be certain sure witnesses and effectual signs of grace” (Article XXV). But the emphasis was on our use of them, without which the objective gift of God in the sacrament came to no effect: “The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily purchase to themselves damnation, as St. Paul saith” (Article XXV).

Anglicanism accepts two dominical sacraments calling them “sacraments of the Gospel”. This does not entail rejection of “Those five commonly called Sacraments” (*what are they?*) “as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism and the Lord’s Supper, for they have not any visible sign or ceremony ordained of God” (Article XXV). There is simply a recognition that their status is different. They all certainly appear in the BCP and are to be used. So, the Anglican solution was to keep the sacramental structure of the medieval Church but re-centre it.

A twentieth-century Anglican writer, Oliver Quick, developed the idea that Jesus Christ

was the great sacrament: “The life of Jesus Christ is seen as the perfect sacrament ... The manhood of Jesus is differentiated from that of all other men in order both to represent what all manhood truly is and is meant to be, and also to be the means whereby all manhood may realise its end” (*The Christian Sacraments*, London: Nisbet, 1927; p. 105). This idea was made central to Vatican II-era sacramental theology by Edward Schillebeeckx in *Christ the Sacrament of Encounter with God* (London: Sheed & Ward, 1963; pp 13ff). Here Christ is portrayed as “the primordial sacrament”. Accordingly, the Church’s sacraments are not arbitrary arrangements with no Gospel warrant. Instead, each of them is an encounter with Jesus Christ where the grace of inclusion in Christ, nurture in Christ, life and death in Christ are celebrated. The Anglican theologian John Macquarrie (*A Guide to the Sacraments*, London: SCM, 1999; p 44) helpfully addresses the sacraments in this way, following Quick and more recent Roman Catholic thought:

Baptism	Jesus	faith
Confirmation	Jesus	perseverance
Reconciliation	Jesus	penitence
Eucharist	Jesus	self-giving
Anointing/Unction	Jesus	wholeness
Ordination	Jesus	service
Marriage	Jesus	love

St Philip’s Calendar

<http://stphilipsoconnor.org.au/calendar.php>

SAFETY WARNING

“It’s acorn time again in Moorhouse St. Please take care when navigating the nature strip and footpath over the next couple of weeks pending the removal of the acorns”.

Saturday 23 Jun – 9 - 11am

Sunday 24 Jun 12.30 – 3.00pm

Friday 29 Jun 5 – 7 pm

Friday 29 Jun 7 – 8.30pm

Sunday 1 Jul – 10am

Wed’day 4 Jul – 7pm

Friday 27 Jul 7 – 8.30pm

Saturday 28 Jul – 10 – 1pm

Winter Working Bee

Home Group – Lamerton Centre

Happy Hour – Theme: Christmas in June!

St Philip’s Youth Group

Sunday Zone @ St Philip’s

Parish Council – Lamerton Centre

St Philip’s Youth Group

Pandora’s Presents: ‘Christmas in July’ Add some sparkle to your winter and join us for festive-themed refreshments while you browse our special fashion treats in the warm and friendly setting of Pandora’s.

